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twenty-four times a year one half of a Mishmar to Jerusalem. I do not see why such an arrangement could not have been made, by means of which it was even possible to distribute systematically every Mishmar over the whole country and over Jericho, and which would thus cause no difficulty. Prof. Büchler has been able to understand this Baraitha, and also the one in Jerusalem in which he proposes a small alteration only. I think even this to be unnecessary; much more so the alterations of Epstein and Blau.

In conclusion, I observe that the Baraitha discussed by Blau, which treats of the four families of priests, is also found in Jer. Taanit, 68 a.

I made these observations, partly when I first read Prof. Büchler's work, and partly on reading the said reviews. I have not treated the matter systematically, and this may be my excuse, that I publish here only stray notes, and not a finished essay.

SAMUEL KRAUSS.

### ZADOC KAHN'S SERMONS.

*Sermons et Allocutions adressés à la jeunesse israélite*, par ZADOC KAHN, Grand-Rabbin de France. (Paris: Durlacher, 1896.)

M. ZADOC KAHN's reputation as a preacher deservedly stands high among his own countrymen, and several of his sermons which have found their way across the channel have attracted attention here.

The volume under consideration is a new edition of a work which originally appeared in 1877. It consists of a collection of sermons and addresses delivered to children, or to adults on topics connected with childhood. But it is more than a mere reprint, for it contains some addresses which do not figure in the earlier edition, and which are now printed for the first time. The volume might have been conveniently divided into two parts, Part I (pp. 1-162) comprising nine sermons, Part II (pp. 163-293) containing fifteen addresses on special occasions.

The author states what he regards as the ideal method to be adopted by the preacher to children. In the course of an excellent sermon, entitled "Be Young," he feels for a moment that he is talking above the heads of his young auditors, and exclaims: "However, I must not lose sight of the fact that after all you are children, and that it behoves me to speak to you in a language adapted to your

intelligence. The first duty of the sacred orator in the presence of such a congregation is simplicity and clearness. He must be able to make himself a child in order the better to be understood by children" (p. 147). The book, as might be expected, contains many eloquent passages. One of the most striking is the introduction to the sermon on "The Love of God" (p. 55), a paragraph which brings to mind Jellinek's famous sermons on the Shema.

"There is a chapter in Holy Writ which every Israelite should recite at least twice a day, with which we commence and finish our daily work, and thus awake and retire under the guard of religion. It is a chapter which we inscribe on the doorposts of our houses, and which we bear on our forehead during prayer, a chapter which is not a prayer, but which we consider as the most important of prayers, which is not an exposition of doctrine, but which we consider as the very expression of our faith, a chapter which seems to be the foundation of our religion . . . , a chapter which is piously repeated by generation after generation, which even the most ignorant know by heart, and recognize or divine the sense, and which every mother teaches to her child as soon as it begins to lisp its first words, a chapter which for centuries has consoled the suffering and sweetened the last hours of the dying; a chapter, in short, so rich in its simplicity, so expressive in its conciseness, that it sums up our principal duties and awakens in us a crowd of memories and thoughts, in making shine before our eyes, as in a rapid vision, all the glories of our past, and all the hopes of our future."

Among other subjects included for treatment occur—"The signification of the name of Israel" (p. 13), "Honour your parents" (p. 35), "Progress" (p. 73), "The Ceremony of Religious Initiation" (p. 91), "Divine Providence" (p. 107), "The Schemang" (p. 125), "The Existence and the Unity of God" (p. 193), "Woman's work" (p. 251), "Instruction and Work" (p. 265), and "Patience and Perseverance" (p. 289).

The passages cited from the Agada are admirably chosen and beautifully rendered. The death-bed scene of Jacob, described on p. 125, and based on Genesis R. § 98, is a splendid example of the author's facility and felicity in making the Midrash appeal to the heart and the mind of the listener or the reader. References are given for all quotations, a feature which greatly enhances the value and the usefulness of the work.

The volume before us will be found to be what it aspires to be, a wise and suggestive initiation into religious thought for Jewish youth. There is a skilful combination of the "simplicity and clearness," aimed at by the author, with fullness and depth of meaning.

All this preacher's peculiar charm of style is apparent, and displays a tenderness of feeling inspired by perfect sympathy with the thoughts and ambitions of childhood. There is an originality in many of the thoughts which goes far to recommend the work. The volume in short contains excellent specimens of what children's sermons should be—plain, direct, practical, pervaded by the true spirit of Judaism, and holding up lofty aims in a manner adapted to the intelligence of the young.

S. LEVY.